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(Continued from page 392.)

CHAPTER VIII.

King Solomon.

Solomon ascended the throne of the twelve tribes of Israel at twenty years of age, and it is recorded to his honor that the Lord appeared to him in a dream, and asked what should be given him : his petition was presented for wisdom and knowledge ; and God said to him, " Because this was in thy heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither hast thou asked long life ; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people over whom I have made thee king ; wisdom and knowledge are granted unto thee : and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." The great wisdom with which he was favored soon became conspicuous. Party spirit was still alive, and it was necessary to crush it. The restless spirit of Adonijah induced him to ask, as a wife, Abishag, a youthful concubine of his father. That he designed, by invading his father's harem, to revive his claim to his father's crown, was instantly perceived by the sagacious Solomon, and Adonijah was put to death. As Joab had been confederate with Adonijah, he was called to judgment for murders committed in the reign of David, at times when his power interfered with justice, and although he fled to the horns of the altar, his life was not spared. Abiathar the priest, who had belonged to the same party, was deposed from his office and banished from Jerusalem ; and Shimei, whose disaffection was notorious, was commanded not to leave Jerusalem on pain of death. For three years he obeyed this injunction, and lived without molestation ; but then, being detected in a visit to Gath, a city of the Philistines, he was put to death. By these vigorous measures treason was crushed ;

and throughout the dominion of Solomon every man dwelt in safety. At a very early date the reputation of Solomon as a wise judge was established by his decision in the well known case of the disputed child, which he ordered to be cut in two, and half to be given to each of the women who claimed to be its mother—an appeal to maternal feeling by which he obtained the best evidence as to its real parent; for while the pretender assented to the judgment, the mother, yearning over her child, exclaimed, "Let her take the child and by no means slay it!"

Solomon's reign was widely different from that of his father: David's reign was distinguished by warfare and conquest; Solomon's by peace and internal improvement; David had extended the possessions, and Solomon extended the influence of Israel, and so adorned the land with buildings, so increased its riches, and so dazzled surrounding nations with its splendor, that it became the wonder of the age. To collect the royal revenue, he appointed twelve purveyors, each of whom had a distinct district from which he received tribute in kind, and each in rotation supplied the court for a month. The daily consumption of his household was 300 bushels of fine flour, 600 bushels of meal, 10 fatted and 20 pasture oxen, 100 sheep, beside venison and poultry in abundance. Provender was furnished for 40,000 horses and many dromedaries. Such however was the prosperity of the country, that these burdens were not for a time felt. Gold was abundant, and silver but little esteemed in the days of Solomon. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry." The foreign relations of Solomon were also happily arranged. The treaty of amity with Hiram king of Tyre was renewed, and a treaty of commerce formed. The Tyrian king engaged to supply timber, artificers, and whatever else might promote the works of Solomon, who contracted on his part to supply the Tyrians with corn. The men employed in cutting down the timber were supplied by Solomon, and these were not Israelites, but strangers, chiefly descendants of the Canaanites who had been permitted to remain in the land. For this service 30,000 men were raised; these were divided into three companies of 10,000 each, and each company was employed in rotation one month—so that each had two month's rest to one month's labor. Beside these, 70,000 porters of burdens, and 80,000 hewers of stone were employed. These arrangements were made, as part of those necessary for building a temple for God, which David contemplated, and Solomon built on a most splendid scale. He also built royal palaces, and erected other works that might vie with the utmost grandeur found in eastern courts. A particular description of these aston-

ishing performances will be found in that department of the *Jewish Intelligencer* entitled, "Jewish Antiquities."

Solomon also formed an alliance with the court of Egypt, which was cemented by his marriage with a princess of the reigning family. Pharaoh's daughter was received with great magnificence, and enjoyed a splendid palace of her own. It was probably on the occasion of this marriage that Solomon composed that beautiful song which bears his name and forms a part of the canonical Scriptures—a song concerning which there has been no small dispute, some regarding it merely as a marriage song, possessing nothing of a religious character, and others regarding it as altogether of a religious character. Perhaps the truth may be, that this, like many other portions of Scripture, has a primary and secondary meaning. That Solomon composed it on the occasion of his marriage can hardly be doubted, but the evidence is quite as great that the author was divinely inspired to avail himself of this occasion for setting forth the mutual love of Christ and his church: and this he has so done that the spiritually-minded can hardly read it with attention without finding their feelings excited and their devotion elevated. To them its inspiration admits not of a question.

What! doubt thy inspiration, glorious song!
Let all such doubts to infidels belong;
Who feign to worship God in unity,
And rob the Lamb of his divinity!

Yes: let such doubts to infidels belong:
Poor, ransom'd sinners prize thee, precious song!
Taught by the Spirit's witness in the heart,
They hail the mysteries thy lines impart.

Thou best of Sion's songs! thy glowing phrase
Transcends the Shepherd; King's sublimest lays—
Israel's sweet singer never swept his lyre
With such high thrillings of seraphic fire!

Let calculating, cold, phlegmatic minds
Turn from the joy a warmer spirit finds,
And midst their learned nothings strive to prove
Thy numbers flowed from nought but earthly love.

Martyr'd Redeemer! here thy love I see;
Love to thy purchased bride—thy love to me—
Intense, enthusiastic, ardent, fond,
All sordid human passion far beyond!

Spirit of God! stamp, stamp each vivid line
On this too cold, obdurate heart of mine;
At each perusal, fire its chords afresh,
And that shall turn the heart of stone to flesh!

That Solomon was for many years a man of great piety appears to be unquestionable; if it needed confirmation, we would refer to his zeal in the erection of the temple, and especially to his prayer at its consecration, and the descent from heaven of the holy fire, which on that occasion consumed the burnt-offering and sacrifices which he offered. But that for which he was most conspicuous was wisdom. "He was wiser than all men: he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom." Amongst those who visited him was the queen of Sheba. The annals of the Abyssinians tell us that her name was Maqueda, that she left her own country a Pagan, but being full of admiration at the works of Solomon, she was converted to Judaism at Jerusalem, and bore him a son, whose name was Menilek, and who was their first king. From the same authority we learn that Menilek was anointed and crowned king of Ethiopia in the temple at Jerusalem, and at his inauguration took the name of David. The reader may find much on this subject in Bruce's *Travels*, vol. 2, page 395, and form from thence his own opinion as to whether or not the race of kings who reigned in Abyssinia sprang from Solomon, king of Israel.

The prosperous warfare of Solomon's predecessor, the profound peace of his own reign, his wisdom, his vast influence and advantageous treaties with other sovereigns, all tended to the improvement of commerce, and to the carrying it to its utmost extent. His reign was the summit of the nation's glory—glory attained by the prowess of the father and the wisdom of the son. Yet it is a melancholy fact, and one that shows the imperfection of the highest of human attainments, that this wisest of men acted foolishly—this religious king fell into sin; and by his folly and sinfulness his latter days were shrouded in darkness, the bond of national union was loosened, and the elements of national ruin were put in motion. His connection with Egypt, his great cavalry force, and various other measures, were opposed to the constitutions of Moses; but that which overwhelmed him in crime, and caused the glory and power of his reign to expire, was the inordinate love of women: he had three hundred wives and seven hundred concubines, so that his harem was, like the rest of his appointments, formed on the most sumptuous scale. A thousand women, selected for their beauty and attractions from all the surrounding nations—Moabites, Ammonites, Edomites, Zidonians, and Hittites—nations with whom the Lord had strictly forbidden the Israel-

ites to have domestic intercourse: these, when Solomon was old, weaned his heart from God. Not merely did he connive at their Pagan worship, but he even consecrated to their idols part of one of the hills which overlooked Jerusalem; nearly fronting the splendid temple which he had consecrated to the one true and only God.

From this time we read nothing of the glory of Solomon. It has even been argued, that from his backsliding state he was never restored; certain it is that the Scriptures make no mention of his restoration, and the only circumstance urged as evidence that it took place, is the existence of the book of Ecclesiastes, which is supposed to have been written by Solomon after having been brought to repentance. The book, indeed, speaks of all the sensual pleasures that the world can accumulate as having been possessed by the writer, and bears testimony that he found them all to be delusive. "Vanity of vanities—all is vanity," is the language employed by its author, and the vanity of all earthly pleasures is his constant theme. Supposing this to have been written by Solomon under the circumstances suggested, it in some measure dispels the thick darkness which otherwise envelopes his old age: but even then, had it contained expressions of repentance, the evidence of restoration would have been more satisfactory. We may indeed argue that he was restored on purely theological principles; but it seems that the Almighty has permitted the evidence derived from facts of this distinguished backslider having been recovered to be of a very dubious character, as an admonition to others, lest they presume upon the immutability of divine affection.

Although Solomon had long enjoyed external and internal peace, his declining years were disturbed by rebellion. Hadad, an Edomite, caused him much disquiet. After him rose up a man named Rezon, and greatly annoyed him. Beside these, Jeroboam, the son of Nebat, a man of great valor, became his enemy, and was encouraged by the prophetic intimation that he should reign over ten of the tribes of Israel. Solomon would have slain him, but he fled to Egypt, and the influence of Solomon was too much weakened to prevent his finding refuge there. In addition to these troubles, the people were dissatisfied. The grandeur of the reign had not been sustained without great exactions. For a time the great burden of taxes and labor had been imposed upon strangers; but latterly they had been laid upon the Israelites. Hence, after a reign of matchless splendor, Solomon could not bequeath a secure crown to his successor, nor a contented people. At length, having furnished a melancholy lesson on the imperfection of the highest attainments, this monarch died, after reigning

forty years; and with him expired the short-lived glory of the kingdom of the twelve tribes of Israel.

Rehoboam was the son of Solomon, but though the son of the wisest of kings, he was himself very deficient in wisdom. The people were tired of oppression, and when they assembled to make him king, endeavored to exact a promise that he would rule over them more leniently than his father had done; but this he refused to do, and sought to terrify them by his frowns. Ten of the tribes instantly raised the standard of revolt and constituted the kingdom of Israel, taking Jeroboam as their king. Rehoboam became king of the remaining tribes of Judah and Benjamin, which were from that time known as the kingdom of Judah, or of the Jews, (B. C. 979.) It was his purpose to have used force in order to reduce the revolting kingdom; but God sent a message by a prophet forbidding him to do so. For three years he conducted himself with propriety; and in order to strengthen his kingdom, built fifteen fenced cities, and fortified his strong holds. The Levites who were in Israel, being superseded by other priests, came to him, as did many other persons who were resolved to adhere to the religion of their forefathers: and thus the kingdom of Judah obtained strength. But after this Rehoboam pursued an evil course, and during the remaining fourteen years of his reign did wickedly. Between him and Jeroboam there were now continual wars. He addicted himself to idolatry—probably through the like influence which caused the downfall of his father, for he had eighteen wives and sixty concubines: the Lord therefore permitted the king of Egypt to come up against him, take his fenced cities, and plunder the temple. The booty taken away must have been of immense value, as the golden shields alone were worth a million of dollars. To supply the place of these shields Rehoboam made others of brass.

After a reign of seventeen years Rehoboam died, and was succeeded by Abijah, one of his many sons, (B. C. 962.) Abijah immediately prepared a very numerous army to subdue the kingdom of Israel, and before the battle, made a speech, in which he appealed to the religious feelings of the people, contrasting the worship of Jehovah at the temple with the worship of the calves at Dan and Beersheba. Thus the Jews became enthusiastic, and the Israelites dispirited, and the consequence was, that although Abijah did not regain the possessions of his forefathers, he gained a splendid victory. There fell of the Israelites half a million of men, and Jeroboam was so much weakened that during the remainder of his life he did not regain his power. Abijah reigned three years.

Abijah was succeeded by his son Aza, (B. C. 959,) a prudent and

religious king, whose great concern was to sustain the national religion and to destroy idolatry. He even deposed and banished Maachah, the queen-mother, because she had set up an idol. Having fortified his cities and strengthened his army, he was enabled successfully to resist a very formidable invasion from Ethiopia. After this, Baasha, king of Israel, attempted to annoy him by building a city to prevent all intercourse between the two kingdoms. This attempt was defeated by Asa calling the Syrians to his aid, and thus he was in a condition still to encourage all who preferred the temple worship to take refuge in his kingdom. There was peace during a considerable portion of his reign, which was extended to 41 years, when he died, and a splendid funeral bore testimony to the affection of his people.

The throne was now (B. C. 918) ascended by Jehoshaphat, son of the late king, a man who, like his father, walked in the ways of the Lord. Prosperity attended his steps: the Philistines and the Arabians sought his favor by bringing him presents, and the animosity consequent on the secession of the Israelites, the two Hebrew kingdoms formed an alliance. This alliance was cemented by a marriage, which in the end proved disastrous to Judah. Jehoram, the son and heir of Jehoshaphat, received as his wife Athaliah, the daughter of Ahab king of Israel, a cruel and ambitious woman, who was attached to the idolatrous worship observed in the court and kingdom of her father. Ahab having resolved if possible to obtain the town of Ramoth from the Syrians, called Jehoshaphat, as his ally, to assist him, and they entered the battle-field together. At first Jehoshaphat was in much danger in consequence of his wearing his robes; but when his person was recognized, the enemy turned from him to seek Ahab, who, though disguised, was pierced by a fatal arrow, and died miserably. After this, the Moabites and Ammonites, and inhabitants of Mount Seir, invaded Judah with a large army and filled the Jews with terror. Their pious monarch proclaimed a fast and sought the protection of heaven. A prophet was commissioned to announce that his prayer was heard—that success would be given him, and that a battle would be unnecessary, for that the salvation of the Lord would be seen. Thus encouraged, they went forth praising God: the enemy finding themselves annoyed by ambushments, fell upon and utterly destroyed one another until none escaped: and Jehoshaphat returned with his army, laden with immense spoils, and singing the praises of the Lord to the cheerful sound of harp and psalteries. This excellent king reigned twenty-five years, and was then gathered to his fathers.

Jehoram was the next king of Judah. He succeeded to his father's

throne, (B. C. 893,) but he succeeded not to the excellencies of his character. Influenced by his idolatrous queen Athaliah, he imitated the practices of her father Ahab. The first act recorded of him is, that he murdered all his brothers, and various other princes. He was not only a murderer but an idolator, and not content with being himself an idolator, he persecuted his subjects in order that he might turn them from the religion of their fathers. The hand of God was consequently against him. The Edomites revolted and could no more be brought into subjection. Libnah also revolted. Inroads were made by the Philistines and by hordes of Arabs, and he was plundered of his riches, his harem, and his children, so that only one son remained. This one indeed would not have escaped but for the divine purpose of preserving the crown in the family of David. Still he pursued his course of crime, but not without divine reprehension. Elijah the prophet wrote him a letter, in which he foretold the death which would befall him as a judgment from God; and the prediction was verified, for he was two years afflicted with an incurable and sore disease, and his bowels fell out by reason of its violence; accursed of God and hated by men, he died, but was not gathered to the sepulchre of his fathers, nor were the usual funeral honors rendered to him. He reigned eight years.

Ahaziah, the only surviving son of Jehoram, was his successor, (B. C. 885,) and like his father, was ruined by the influence of the house of Ahab. Following the counsel of Athaliah his mother, he was soon overwhelmed in destruction. He aided Joram king of Israel in a battle with the Syrians, and the latter returning home wounded, Ahaziah went to visit him. During that visit, Jehu, by divine appointment, went forth to destroy the house of Ahab and the worshipers of Baal, and being met by the two kings, he slew them both; and thus Ahaziah fell, having reigned only one year.

Immediately upon this event, (B. C. 884,) Athaliah resolved that she herself would grasp the sceptre; and influenced by the lust of reigning, she sought to destroy all rightful claimants to the throne, and probably supposed she had effected her purpose. But Jehoshabeah, a lady of royal blood, and wife of Jehoiada the high-priest, succeeded in secreting the infant son of the late king, and for six years he was concealed in the temple. The pious priest then set the crown upon the youthful monarch's head, and while the people rejoiced and exclaimed "God save the king!" Athaliah approached and cried out, "Treason! Treason!" but she had run her course: the people took her out of the temple, and then put her to death.

Joash thus became king (B. C. 878) at seven years of age, but the administration devolved upon the high-priest, a man who proved

himself worthy of that distinction. This reign commenced with the destruction of the idol temple and the infliction of death upon the priest of the idol. The next public measure was the restoration of the national worship: the temple was repaired and beautified, the sacred vessels which had been profaned by Athaliah were replaced, and the services reorganized. Every thing prospered, and Joash did that which was right all the days of Jehoiada; but he died, and the remembrance of his virtues procured him burial in the sepulchre of the kings. But here ended the prosperity of this reign. When the king lost the guide of his youth, he forsook the law of his God and became an idolater. Zechariah, son of the late high-priest, viewed this defection with sorrow, and boldly expostulated with both prince and people; yet he did so at the cost of his life, for the man whose life had been preserved, whose head had been crowned, and whose affairs had been wisely directed by Jehoiada, regarded not the obligations thus incurred, but wickedly united with the chiefs of the idolatrous party in a conspiracy to murder his son. The holy and zealous Zechariah was inhumanly slain, and is supposed to have been the person of that name who was slain between the temple and the altar, mentioned Matthew, chap. 23, ver. 35. When dying, he foretold that the retributive justice of God would requite his death: and within one year the event verified his prediction. The Syrians came, committed extensive depredations and impoverished the temple: nor was this all: the king himself was soon after slain by his courtiers, and his people were too well aware of his baseness to allow him a burial-place with his ancestors. He reigned forty years, and then died without honor.

His son Amaziah succeeded him, (B. C. 838.) He was no sooner settled on the throne than he executed judgment on his father's murderers, but, according to the humane directions of the divine law, he did not pursue the usual practice of involving the children in their parent's ruin. He then hired 100,000 Israelites to assist him in an attack upon the Edomites at Mount Seir: but a prophet having admonished him to avoid mingling with the Israelites as they were under divine displeasure, he dismissed them. His victory was great; but he brought amongst the spoils idols, which became a snare to him, and to those images which could not save themselves he looked for salvation and burnt incense. From that time he was no more prosperous; flushed with success, he sought a quarrel with Israel, which involved his country in ruin. His army was routed and Jerusalem pillaged. This enraged his people, and he fled to Lachish; but after a while he was slain there, and then buried in the royal sepulchre. He reigned twenty-nine years. _____

His son Azariah, or Uzziah, succeeded him, (B. C. 809.) He began his reign well, and for fifty-two years reigned prosperously. He made the Philistines to feel his power, and obtained many conquests; encouraged husbandry in his dominions, and sought diligently his people's welfare; strongly fortified Jerusalem, and studied all the improvements then made in fortification and warfare. But at length he presumptuously interfered with the priests' office; as he proceeded to burn incense, the priests expostulated; the king became enraged, but the Lord interposed and smote him instantly with leprosy, from which he never recovered. He was therefore set aside from the duties of his office, which were intrusted to his son Jotham, as regent.

(To be continued.)

TEN TRIBES.

(Continued from page 404.)

The feast of harvest, and day of expiation of sin, the most solemn feast and fast of the Indians, appears to have been derived from an institution of divine appointment observed by the house of Israel. Dr. Boudinot obtained very interesting information on the subject, and to his researches we are much indebted for the following particulars:

The Indians formerly observed this grand festival, as we learn from Adair, at the beginning of the first full moon in which their corn became full eared. But for many years past they have been regulated by the season of their harvest. Yet they are as skillful in observing the revolutions of the moon, as the Israelites were before their being taken captive by Shalmanezar. Before that period they measured time, not by astronomical calculations, but only by the phases of the moon. In like manner the Indians have annually observed their *Nectak-Ya-ah*, or days of afflicting themselves before the Great Spirit, at a prefixed time of a certain moon. According to Charlevoix, the harvest among the *Natchez* on the Mississippi is in common. The great chief fixes the day for the beginning of the festival of the harvest, which lasts three days spent in sports and feasting. Each private person contributes something of his hunting, his fishing, and his other provisions, as maize, beans, and melons. The great chief presides at the feast, all the sachems being around him, in a respectful posture. The last day the chief makes a speech to the assembly. He exhorts

every one to be exact in the performance of his duties, especially to have a high veneration for the Great Spirit who resides in the temple, and to be careful in instructing their children.

The fathers of families never fail to bring to the temple the first produce of their harvest, and of every thing that they gather, and they do the same by all the presents that are made to their nation. They expose them at the door of their temple, the keeper of which, after presenting them to the Great Spirit, carries them to the chief, who distributes them as he pleases. The seeds are in like manner offered before the temple with great ceremony. But the offerings, which are made of bread and flour every new moon, are for the use of the keepers of the temple.

As the offerings of the fruits of the harvest precede a long strict fast of two nights and a day, they use a prodigious quantity of strong food, that they may keep the succeeding fast inviolate. The feast lasts only from morning to sunset.

This feast was observed by the Hebrews on the first day of the moon preceding the great day of expiation, which was the tenth day of Tizri, the first month of their civil year, answerable to our September and October. So the Indian corn being generally full eared and fit to eat about this time, they are not very far from the exact time directed in the law of Moses for observing it.

The feast being over, some of their people are carefully employed in putting their temple in order for the annual expiation, while others are painting the white cabin and the supposed holiest with white clay; for it is a sacred and peaceable place, and white is its emblem. Others of an inferior order are covering all the seats of the beloved square with new mattresses, made out of fine splinters of long canes tied together with flags. Several are busy in sweeping the temple, clearing it of every supposed polluted thing, and carrying out the ashes from the hearth, which, perhaps, had not often been cleaned since the last year's annual offering. Every thing being thus prepared, the chief beloved man or high-priest orders some of his religious attendants to dig up the old hearth or altar, and to sweep out the remains that by chance might either be left or dropped down. He then puts a few roots of the button-snake-root, with some green leaves of an uncommon small sort of tobacco, and a little of the new fruits, at the bottom of the fire-place, which he orders to be covered up with white marly clay, and wetted over with clean water. Immediately the magi or priests order a thick arbor to be made over the altar with green branches of the various young trees which the warriors had designedly chosen and laid down on the outside of the supposed holy ground. The women in the interim are busy at home, clearing out

their houses, putting out all the old fire, renewing the old hearths, and cleansing all their culinary vessels, that they may be fit to receive the pretended holy fire and the sanctified new fruits, according to the purity of the law, lest by an improper conduct they should incur damage in life, health, or future crops.

Formerly none of the numerous nations of Indians would eat or even handle any of the new harvest till some of it had been offered up at the yearly festival by the beloved man or high priest, or those of his appointment at their plantations, however great might have been their necessities. But they are visibly degenerating more and more, both in this and every other religious observance, except what concerns war; yet their magi and old warriors live contentedly on such harsh food as nature affords them in the woods, rather than transgress the divine precept given to their forefathers.

Having every thing in order for the sacred solemnity, the religious waiters carry off the remains of the feast and lay them on the outside of the square. Others of an inferior order carefully sweep out the smallest crumbs, for fear of polluting the first-fruit offering: and before sunset, the temple must be cleared, even of every kind of vessel or utensil that had contained any thing, or that had been used for any kind of provision during the past year.

Now one of the waiters proclaims with a loud voice for all the warriors and beloved men whom the purity of the law admits, to come and enter the beloved square and observe the fast. He also exhorts the women and children, with those who have not been initiated in war, to keep apart according to the law.

Four sentinels are now placed, one at each corner of the holy square, to keep out every living creature, as impure, except the religious order, and the warriors who are not known to have violated the law of the first-fruit offering, and that of marriage, since the last year's expiation. They observe the fast till the rising of the second sun; and be they ever so hungry in that sacred interval, the healthy warriors deem the duty so awful, and disobedience so inexpressibly vicious, that no temptation would induce them to violate it. They at the same time drink plentifully of a decoction of the button-snake-root, in order to vomit and cleanse their sinful bodies.

In the general fast the children and men of weak constitutions are allowed to eat as soon as they are certain that the sun has begun to decline from his meridian altitude. This seems to be founded on the principle of mercy before sacrifice: and the snake-root used by those in the temple, and the bitter green tobacco which is eaten by the women and those too wicked to be admitted to the fast held therein, seem to refer to the eating of the paschal lamb with bitter herbs.

Being great lovers of ripe fruits, and as yet only tantalized with the sight of them, this may, with justice, be said to be a fast to afflict their souls, and to be a sufficient trial of their religious principles. At the end of this solemn fast the women, as directed by the proclamation made by a crier, bring to the outside of the holy square a plentiful variety of the old year's food newly dressed, which they lay down, and then return home. The waiters then go, and reaching their hands over the holy ground, they bring in the provisions and set them down before the famished multitude. They think it wholly out of order to show any joy or gladness for the end of their religious duties. They are as strict observers of their set forms as the Israelites were of those they received from divine appointment. As soon as the sun is visibly declining from the meridian the third day of the fast, the chief beloved man orders a religious attendant to cry aloud to the crowded town, that the holy fire is to be brought out for the sacred altar; commanding every person to stay within his house, as becomes the beloved people, without doing the least bad thing; and to be sure to extinguish every spark of the old fire, otherwise the divine fire will bite them severely.

Now every thing is hushed. Nothing but silence prevails all around. The great beloved man and his beloved waiter rising up with a reverend carriage, steady countenance, and composed behavior, go into the beloved place, or holiest, to bring them out the beloved fire. The former takes a piece of dry poplar, willow, or white oak, and having cut a hole, but not so deep as to reach through it, he then sharpens another piece, and placing that in the hole, and both between his knees, he drills it briskly for a few minutes till it begins to smoke: or by rubbing two pieces together for a quarter of an hour, he collects by friction the hidden fire, which they all consider as proceeding from the holy spirit of fire.

They then cherish it with fine chips till it glows into a flame, by using a fan of the unsullied wing of a swan. On this the beloved man brings out the fire in an old earthen vessel, and lays it on the altar, which is under the arbor, thick weaved on the top with close boughs. They rejoice exceedingly at this appearance of the reputed holy fire, as it is supposed to atone for all their past crimes, except murder. Although the people without may well know what is doing within, yet, by order, a crier proclaims the glad tidings, and orders a beloved old woman to pull a basket full of the new ripened fruits, and bring them to the beloved square. As she is prepared for the occasion, she readily obeys, and soon lays it down at the corner of the square. Then the fire-maker rises from his white seat and walks northward three times round the holy fire with a slow pace and in a sedate and

grave manner, stopping now and then and saying some old ceremonial words with a low voice and a rapidity of expression which none understand but a few of the beloved old men, who equally secrete their mysteries that they may not be profaned. He then takes a little of each sort of the new fruits and rubs some bear's oil over them, and offers them up, together with some flesh, to the bountiful spirit of fire, as a fruit-offering and an annual oblation for sin. He likewise pours a little of a strong decoction of the button-snake-root and of the cusseena into the fire. He then purifies the red and white seats with those bitter liquids, and sits down. All culprits may now come forth from their hiding-places, dressed in their finest clothes, to pay their thanks, at a distance, to the forgiving divine fire. Orders are now given to call the women to come for the sacred fire. They gladly obey. The great beloved man, or high priest, addresses the warriors and women, giving all the particular positive injunctions and negative precepts they yet retain of their ancient law. He uses very sharp language to the women. He then addresses the whole multitude. He enumerates the crimes they have committed, great and small, and bids them look at the holy fire which has forgiven them. He presses on his audience, by the great motives of temporal good and the fear of temporal evil, the necessity of a careful observance of the ancient law, assuring them that the holy fire will enable their prophets, the rain-makers, to procure them plentiful harvests, and give their war-leaders victory over their enemies. He then orders some of the fire to be laid down outside of the holy ground, for all the houses of the various associated towns, which sometimes lie several miles apart.

If any are sick at home, or unable to come out, they are allowed one of the old consecrated conch shells full of their sanctifying bitter cusseena, carried to them by a beloved old man. This is something like the second passover of the Jews. At the conclusion, the beloved man orders one of the religious waiters to proclaim that the sacred annual solemnity is now ended, and every kind of evil averted from the beloved people, according to the old straight beloved speech. They are then commanded to paint themselves and go along with him, according to ancient custom. They immediately flee about to grapple up a kind of chalky clay to paint themselves white. They soon appear all over as white as the clay can make them. Then they follow on in an orderly slow procession, to purify themselves in running water. The high priest leads the train, his waiter next, the beloved men according to their seniority, and the warriors according to their reputed merit. The women follow in the same orderly manner, with all the children who can walk, ranged according to their height. The very little ones are carried in the mother's arms. In

this manner they move along singing halleluyah to Y. O. He-wah, till they get to the water, when the high priest jumps into it and all the men in the train follow him. Having thus purified themselves and washed away their sins, as they suppose and verily believe, they consider themselves as out of the reach of evil for their past vicious conduct. They now return to the centre of the holy ground, where, having made a few circles, dancing round the altar, they finish their annual great festival and depart in joy and peace.

The women do not perform their ablutions in the presence of the men, or at the same time; but by themselves, at their discretion. They are entirely excluded from the temple by ancient custom, except the six old beloved women, who are permitted to sing, dance, and rejoice at their annual expiation of sin; but they must retire before the other solemnities begin. Thus, also the Hebrew women performed their ablutions, separate from the men, by themselves: they also worshiped apart from the men, lest they should attract each other's attention at divine worship.

Mr. Bertram visited the southern Indians in 1778, and the account he has furnished of the way in which the feast of first-fruits and the fast of expiation are there observed nearly agrees with the above. He says, that having previously provided themselves with new clothes, new pots, pans, and other utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and clean their houses, squares, and the whole town, of their filth, which, with all the remaining grain and other old provisions, they cast together in one common heap and consume it with fire. After taking medicine and fasting for three days, all the fire in the town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed. All malefactors may return to their towns, and they are absolved from their crimes, which are now forgotten, and they are restored to favor. On the fourth morning the high priest or chief beloved man, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame. Then the women go forth to the harvest fields and bring from thence new corn and fruits, which being prepared in the best dishes, and drink withal, is brought with solemnity to the square, where the people are assembled in their new clothes and decorations. The men having regaled themselves, the residue is carried off and distributed among the inhabitants of the town. The women and children solace themselves in their various families, and in the evening repair to the public square, where they dance, sing, and rejoice during the whole night, observing a proper and exemplary decorum.

This continues three days, and the four following days they receive visits, and rejoice with their friends from neighboring towns, who have purified and prepared themselves.

The Rev. Mr. Brainerd mentions in his journal having been at the Juniatta, near the Susquehannah, in Pennsylvania, at the time of this feast and fast being held there. His account is less perfect than the foregoing, but much to the same effect.

That the observances of the Indians should be exactly like those of the Israelites is not to be expected; nor can we be surprised that many superstitious observances have accumulated during twenty-five centuries of increasing degradation. But if they be not Israelites, it is really astonishing how they have happened to adopt practices so much resembling those of the Hebrew family.

The next remarkable feasts they observe religiously, are those of the *daily sacrifice*, and some occasional ones.

The Hebrews, it is well known, offered daily sacrifices of a lamb every morning and evening, and except the skin and entrails, it was burnt to ashes.

The Indians have a very humble imitation of this rite. The women always throw a small piece of the fattest of the meat into the fire before they begin to eat. At times they view it with pleasing attention, and pretend to draw omens from it. This they will do, though they are quite alone and not seen by any one.

Those who have been adopted by them, and considered as fully belonging to their nation, say that the Indian men observe the daily sacrifice, both at home and in the woods, with newly killed venison. They also draw this venison, before they dress it, several times through the smoke and flame of fire, both by way of offering as a sacrifice, and to consume the blood, which with them, as with the Hebrews, it would be a most horrid abomination to eat. They also sacrifice while in the woods, the melt or a large fat piece of the first buck they kill.

They imagine that their temples have such a typical holiness beyond any other place, that if they offered up the annual sacrifice elsewhere it would not atone for the people, but rather bring down divine anger, and utterly spoil the power of their holy place and holy things.

Every spring season one town or more of the Mississippi Floridians keep a solemn *Feast of Love* to renew their old friendships. They call this annual feast *Hottuck Aimpa*, *Heettla Tanaa*, that is, "the people eat, dance, and walk, as twined together." The short name of the feast is "*Hottuck Impanaa*," that is, "eating by a strong religious and social principle." *Impanaa* signifies several threads or

strands twisted together. During the intermediate space the young men and women dance in circles from the evening till the morning. When they meet at night it is professed to be to gladden and unite their hearts before Y. O. He-wah. They sing Y. O. He-wah-shoo—Y. O. He-wah-shoo—Y. O. He-wah-shee—Y. O. He-wah-shee—Y. O. He-wah-shai—Y. O. He-wah-shai—with great energy. The first word is nearly, in the Hebrew characters, the name of Joshua, or Savior.

(To be continued.)

JEWISH ANTIQUITIES.

(Continued from page 412.)

We return now from this digression, to the subject of Jewish Antiquities.

The Genealogies of the Hebrews.

Godwin observes that "the whole body of Israel, or the Hebrew nation, was divided into twelve tribes, and that public records were kept, wherein every one's genealogy was registered, to manifest to what particular tribe he belonged." This appears from the following passage in Chronicles, "The acts of Rehoboam—are they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? 2 Chron. 12 : 15, *lehithjaches, in genealogizando*, that is, probably in their genealogical tables of the royal families of the house of David; in which also it seems, was interspersed some account of the lives and actions of the kings, the acts of Rehoboam being not only written in this book, but likewise the "acts of his son Abijah, his ways and his sayings." 2 Chron. 13 : 22. In the fifth chapter of the first book of Chronicles, after an abstract of the genealogies contained in the book of Genesis, and of some of the tribes of Israel to the time of the captivity, it is added, "all these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel, 1 Chron. 5 : 17; that is, the genealogical tables were then drawn up, which afterwards were continued down to the captivity, the names of several persons being inserted who did not live till after the days of Jotham and Jeroboam. And then, after a genealogical table of the other tribes in the three next chapters, it follows, "So all Israel were reckoned by genealogies; and behold they were written in the book of the kings of Israel and Judah," chap. 9 : 1. Where, by "the book of the kings," cannot be

meant those two historical books which now pass under that name, these genealogies not being written therein, but some authentic public records of their genealogies, called "the King's Book," probably as being under his custody; of which it is not unlikely there was a duplicate, one copy kept by the king of Judah, the other by the king of Israel; for it is called "the Book of the Kings of Israel and Judah."

The story of Herod's destroying the records of the genealogies, which Godwin mentions, is related by Eusebius in his Ecclesiastical History.* Yet it does not seem that the Jews lost all account of their genealogies from that time, for they continued their distinction of tribes long after. St. Paul says he was of the "tribe of Benjamin," Phil. 3 : 5. St. James writes to the "twelve tribes that were scattered abroad," James, 1 : 1. And later still, Josephus gives the genealogy of his own family in his life, and says, "I give you this succession of our family as I find it written in the public tables."† And he adds, that "all their priests were obliged to prove their succession from an ancient line;" and if they could not do it, they were to be excluded from officiating as priests. From whence it appears there were public genealogical tables of their tribes and families as late as Josephus, who lived at the destruction of Jerusalem. By the way, therefore, it may be reasonably presumed that both St. Matthew and St. Luke copied their genealogies of Christ, the one of the line of Mary, the other of Joseph, out of the public records, which were deemed authentic vouchers. The apostle accordingly represents it as a thing evident to the Jews, that "our Lord sprung out of Judah," Heb. 6 : 14. It was so by their own genealogical tables, which the sacred historians faithfully copied. If there were any errors in those tables, they were not accountable for them, their business was only to transcribe without alteration; tampering with them might have created suspicion, and given the Jews some color for denying that our Lord "sprung out of Judah," according to the ancient prophecies concerning the Messiah.

Upon the whole we must either conclude that Eusebius had been entirely misinformed concerning Herod's burning the genealogical records, or that if one copy (perhaps that which was laid up in the archives of the temple) was destroyed, there were others in private hands, from whence another public copy was afterwards transcribed, and deposited in the same place.

It is probable, that after the dispersion of the Jews, upon the dissolution of their polity, the genealogical tables came to be neglected, and so gradually perished. Some imagine that their frequent inter-

* Lib. 1, cap. 7, p. 24, edit. Reading, Cantab. 1720.

† Joseph. in vita, sect. 1, ad fin. apud Oper. tom. 2, p. 1, edit. Haverc.

marriages with the people of the countries into which they were dispersed made them designedly discontinue them, that the corrupt mixture and debasement of their blood might not appear. However that be, it is certain they have long since been lost.

From hence an argument is formed by Christians, that the Messiah must be already come; since, if he be not, it can never be proved that he is of the tribe of Judah and family of David.

But to this the Jews reply, that either Elias or some other inspired priest or prophet shall come and restore their genealogical tables before the Messiah's appearance; a tradition which they ground on a passage in Nehemiah, chap. 7: 64, 65, to this effect: The genealogical register of the families of certain priests being lost, they were not able to make out their lineal descent from Aaron; and therefore, "as polluted, were put from the priesthood;" the "Tirshatha said unto them that they should not eat of the most holy things till there stood up a priest with Urim and Thummim." From hence the Jews conclude that such a priest will stand up and restore and complete the genealogies of their families; though others suppose these words to import that they should never exercise their priesthood any more; and that "till there shall stand up a priest with Urim and Thummim," amounts to the same as the Roman proverb, *ad Græcas calendas*, since the Urim and Thummim were now absolutely and for ever lost.

The Proselytes.

We now come to the proselytes; who were not of the natural posterity of Abraham, but joined themselves to the people of Israel, and were, by the Greeks, styled *Proselutoi apo tou proselyluthenai, ab adventando et cocundo*;* but by the Hebrews *gèrim, peregrini*, foreigners or inmates, in opposition to natives. Hence the son of a proselyte, by the father's side, was called *ben ger*; the son of a proselyte by the mother's side, *ben gerah*; and the son of both a he and she proselyte, by the artificial name *bagbag*, which is composed of the initial letters of *ben ger*, and *ben gerah*.

The Hebrews speak of two sorts of proselytes, the one called *gere tsedhek, proselyti justitiæ*; the other *toshabhim, inquilini*, or *gere shangnar, proselyti pōrtæ*. The former became complete Jews, and were in all respects united to the Jewish church and nation; the latter did not embrace the Jewish religion, yet were suffered to live among the Jews under certain restrictions. Nevertheless the former, as well as the latter, are sometimes distinguished from Jews, that is, from na-

* Philo. Jud. lib. 1; de monarch. apud opera, p. 631, edit. Colon. Allobr. 1613.

tive Jews. Thus in the Acts, chap. 13 : 43, we read of the Jews and religious proselytes at Antioch in Pisidia; who must have been proselytes of righteousness, because none were called proselytes of the gate (if any such there were) who did not dwell in the land of Israel.

As for the proselytes of righteousness, the Scripture gives us no other account of the manner of their admission into the Jewish church but by the rite of circumcision. In the book of Exodus, amongst the regulations concerning the passover, this is one, "When a stranger will sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land," Exod. 12 : 48. Where these two things are further observable :

1st. That when a man thus became a proselyte, all his males were to be circumcised as well as himself; whereby his children were admitted into the visible church of God in his right as their father.

2dly. That upon this he should be entitled to all the privileges and immunities of the Jewish church and nation, as well as be subject to the whole law: he should be as one "born in the land."

To this brief account which the Scripture gives us of the admission of proselytes, the rabbies add a much larger one, of the preparation for their admission, of the form of their admission, and of the consequences and effects of it.

First, The preparation for the admission of proselytes consisted, according to them, of three articles:

1st. An examination;

2dly. Instruction;

3dly. Their making a profession of their faith, and of their obedience to the Jewish law.

1st. The person that offered himself to be a proselyte was examined by three of the magistrates concerning the causes that moved him to it; whether it was the love of any Jewish woman, the fear of any temporal punishment, the prospect of riches, or of any worldly advantage; or whether it was a sincere love to God and his law. When he had given a satisfactory answer to these questions, he was then,

2dly. Instructed in the Jewish religion, and particularly in the doctrine of rewards and punishments. And after this,

3dly. He solemnly professed his assent to the doctrines which had been proposed to him, and promised to persevere in the faith and practice of the law of God till death.

Secondly. As to the form and manner of admitting proselytes, the rabbies make it to consist of three articles, circumcision, baptism, and sacrifice.

1st. To the Scripture account of the requirement of circumcision in this case, they add, that though the proselyte was a Samaritan, or of any other nation who used that rite, some blood must nevertheless be drawn afresh from the part which had been circumcised.

2dly. The proselyte, whether male or female, must be baptized by the immersion of the whole body into water; and this must be performed in a river, fountain, or pond, not in a vessel.

Some ground this proselyte baptism on the instruction which Jacob gave to his "household and all that were with him," when they were to make a new consecration of themselves to God, "Put away the strange gods from amongst you, and be clean," Gen. 35 : 2. Where, by "being clean," they understand their being baptized, or their bodies being washed with water. They further suppose that the Israelites "being baptized into Moses in the cloud and in the sea," mentioned by St. Paul, 1 Cor. 10 : 2, means their entering into the Mosaic covenant by the rite of baptism; and that when, therefore, in after-ages, any became proselytes, or entered into this covenant, they also were baptized.

Godwin seems to think John's baptism was of this sort. But it is certain that could not properly be proselyte baptism, because he administered it to such as were Jews already, and he had no commission to set up a new dispensation, to which people should be admitted by this or any other rite. He only gave notice that the kingdom of God, or the Gospel dispensation, was at hand; but it did not commence till after his death, namely, at our Savior's resurrection; and proselyte baptism was a form of professing a new religion, at least new to the person professing it, and of his being admitted a member of a church of which he was not one before. It was therefore, I say, of a very different nature from John's baptism. His is rather to be considered as one of those "divers washings" in use among the Jews on many occasions; for he did not attempt to make any alteration in the Jewish religion as settled by the Mosaic law, any more than to erect a new dispensation. And as these washings were intended not only for "the purifying of the flesh" but to be signs and symbols of moral purity; so the rite of baptism was, in this view, very suitable to the doctrine of repentance which John preached.

It is a further supposition of Godwin's, that our Savior converted this Jewish proselyte baptism into a Christian sacrament. Upon this notion Dr. Wall* hath founded an argument for baptizing children as well as adult persons; because, when a parent was proselyted, all his children were baptized, as well as all his male children circum-

* See the Introduction to his History of Infant Baptism.

cised. But as baptism was administered, according to the Jewish doctors, only to the children born before his proselytism, not to any born afterwards, nor to his more distant posterity, who were esteemed holy branches, in virtue of springing from an holy root; * some infer, that, under the Christian dispensation, baptism is only to be administered to converts from Judaism, Mohammedanism, Paganism, or some other religion, and to their descendants born before their conversion and baptism, but to none born after. Mr. Emlyn, in particular, † insists upon this argument against the constant and universal obligation of infant baptism.

But, after all, it remains to be proved not only that Christian baptism was instituted in the room of proselyte baptism, but that the Jews had any such baptism in our Savior's time. The earliest accounts we have of it are in the Mishna and Gemara ‡; the former compiled, as the Jews assert, by Rabbi Juda, in the second century, though learned men in general bring it several centuries lower; the latter, not till the seventh century. There is not a word of it in Philo; nor yet in Josephus, though he gives an account of the proselyting of the Idumeans by Hyrcanus. Indeed, on this occasion, he mentions only circumcision as the rite of initiation, and saith, that upon receiving this rite, and living according to the Jewish law, they from that time became Jews.§ And notwithstanding he speaks of John's baptism, yet it is under a very different notion from the proselyte baptism spoken of by the mishnical rabbies. "This good man," saith he, "did Herod kill, who exhorted the virtuous, just, and pious to come to his baptism; for he looked upon baptism to be acceptable to God, when used, not for purging away certain offences, but for purifying the body, the soul having been before cleansed by righteousness:" ||

* It was a maxim with the rabbies, "Natus baptizati habetur pro baptizato." This restriction of baptism to children born before their parents' proselytism rests on the same authority as the custom of baptizing any children of proselytes, which appears from Dr. Wall.

† Previous Question to several Questions about valid and invalid Baptism.

‡ The Mishna is a collection of the Jewish traditions and explanations of several passages of Scripture. The Gemara is a sort of glossary on the Mishna; and these together make up the Talmud. There are two Gemaras, that of Jerusalem and that of Babylon, the latter of which is most valued. The Jerusalem Gemara, Father Morin proves from the work itself, in which mention is made of the Turks, could not have been wrote till the time of Heraclius, about the year 620. The Gemara of Babylon was begun by one Asa, in the beginning of the seventh century, and, on account of the wars between the Saracens and Persians, discontinued for seventy-three years, and then finished by one Josa.

§ Antiq. lib. 13, cap. 9, sect. 1, tom. 1, p. 659, edit. Haverc.

|| Antiq. lib. 18, cap. 5, sect. 2, tom. 1, p. 883, 884, edit. Haverc.

so that he makes John's baptism to be of the nature of the Jewish purifications, or ceremonial washings, without having any reference to proselyte baptism; which, on this occasion, he could hardly have failed mentioning, if it had been then in use.

It is alledged, however, in favor of its antiquity, that it is mentioned by Arrian, who lived A. D. 150; for, speaking of a philosopher's obligation to act agreeably to his character, he hath this illustration: "If we see any one change his profession," or become a Jew, "we do not for that reason style him a Jew, but regard him as an hypocrite. Yet when he discovers the disposition and manners of one who is baptized, *tou bebammenou*, and enlisted in that sect, then he both is, and is called, a Jew."*

But to this it is replied that nothing was more common than for the heathens to confound the Jews and Christians. Even Festus, who governed for some time in Judea, seems to have taken the Christians only for a sect of the Jews, Acts, 25: 19, 20. Suetonius speaks of an insurrection made by the Jews, "*impulsore Chresto*."† And it is most likely that Arrian meant Christians in the place alledged, because in his time many persons became proselytes to Christianity, but few or none to Judaism, the Jews, who were scattered amongst all nations, being every where oppressed and despised. Besides, if he had spoken of proselytes to Judaism, it is highly probable he would have mentioned their circumcision, for which the heathens derided them, rather than their baptism, which was not so very foreign to some of the heathen rites of purification.

Upon the whole, it is more likely the Jews took the hint of proselyte baptism from the Christians, after our Savior's time, than that he borrowed his baptism from theirs; which, whenever it came into practice, was one of those additions to the law of God which he severely censures, Matt. 15: 9. To this it is probable Justin Martyr refers, in his dialogue with Trypho, when, among the Jewish heresies or sects, he mentions that of the *baptistai*, baptizers.‡ From hence it should seem that in his time, about the middle of the second century, proselyte baptism was a novel practice, and had not yet universally prevailed.

However that be, there wants more evidence of its being as ancient as our Savior's time than I apprehend can be produced, to ground any argument upon it in relation to Christian baptism. We

* Comment. in Epictet. lib. 2, cap. 9, p. 192, edit. Cantab. 1655.

† Sueton. in vit. Claudii, cap. 25, sect. 12; et annot. in loc. tom. 2, p. 87, edit. Pitisci:

‡ Apud Opera, p. 307, A. edit. Paris, 1615.

therefore dismiss this form of the admission of proselytes as uncertain.*

3dly. The rabbies tell us the proselyte was to offer a sacrifice on occasion of his admission, in the presence of three witnesses, not mean, but respectable and honorable persons.

Thus much concerning the form and manner of admitting proselytes.

Thirdly, We are to consider the effects and consequences of being made a proselyte.

1st. The proselyte was now considered as born again. It was a saying among the Jews, that "when a man is made a proselyte he is like a new-born infant," and "he hath a new soul." This is supposed to throw some light on our Savior's reproof to Nicodemus, "Art thou a master in Israel, and knowest not these things?" John, 3: 10; that is, what being "born again" means? For it seems Nicodemus, apprehending a Jew was never to be a proselyte to any other religion, did not know how to understand it otherwise than of "entering a second time into the womb and being born," ver. 4. Whereas he, who was a master in Israel, and probably a member of the great council or Sanhedrim, might have been expected to comprehend the force of our Lord's phraseology from the common use of the like expressions concerning those who became proselytes.†

2dly. The bond of natural relation betwixt the proselyte and all his kindred was now dissolved. Wherefore it was a maxim with the rabbies, that a proselyte might lawfully marry his own mother or his own daughter born before he became a proselyte, they being now no more related to him than any other women: though such marriages were looked upon as indecent, and on that account not permitted.‡ Some have supposed our Savior refers to the proselyte's renunciation of his natural relations when he saith, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," Luke, 14: 26. And that the same is alluded to in the following passage of the Psalmist: "Hearken, O daughter, and incline thine ear; forget also thine own people, and thy father's house," Psal. 45: 10. Tacitus, in his character of the Jews, having mentioned their custom of circumcision, as adopted by proselytes, adds, "They then quickly learn to despise the gods, to renounce their country, and

* On the subject of proselyte baptism see Lightfoot, *Hor. Heb. ad Matt.* 3: 6, and *Harm. ad Joh.* 3: 23. Selden, *de Jure Nat. et Gent.* lib. 2, cap. 2; particularly Wall's *Introduction to his History of Infant Baptism*, and Gale's *Reflections on Wall*, lett. 9 and 10.

† See Lightfoot, *Horæ Heb. in loc.*

‡ Lightfoot, *Hor. Heb. ad Joh.* 3: 3, and Selden, *de Jure Nat. et Gent.* lib. 5, cap. 18.

to hold their parents, children, and brethren in the utmost contempt.”* And very probably this unnatural contempt which the Jewish doctors taught proselytes to entertain of their nearest relations, might be one thing on account of which they are said to have “made them twofold more the children of hell than themselves,” Matt. 23 : 15.

3dly, The proselyte was now to all intents and purposes a Jew,† and entitled to a share in the privileges and blessings of such. He was to be treated with the utmost respect and kindness :‡ no native Jew might upbraid him with his former idolatry and wickedness. Yet it is certain the Jews were in general apt to look with a very evil eye upon proselytes, especially on those who had been Samaritans ; for they thought themselves allowed to hate Samaritans, even though they became proselytes, because their ancestors obstructed the rebuilding the temple and the holy city ; and for this they would never forgive them, though by admitting them as proselytes they declared their faith and hope that God had forgiven them.

According to the rabbies, proselytes were excluded from many civil advantages, or privileges of the commonwealth, to which Israelites by descent were entitled.§ Certain it is, the law made a difference between one nation and another, as to what is called “entering into the congregation of the Lord,” Deut. 23, beginning. Edomites and Egyptians had this privilege in the third generation, ver. 7, 8 ; though their immediate children were excluded, their grandchildren were admitted. An Ammonite or Moabite was excluded even “to the tenth generation,” saith the law, or, as it is added, “for ever ;” which the Jews take to be explanatory of the tenth generation, ver. 3. The law was certainly thus understood in Nehemiah’s time : “On that day they read in the book of Moses in the audience of the people ; and therein was found written, that the Ammonite and the Moabite should not enter into the congregation of God for ever, &c. ; and it came to pass when they had heard the law, that they separated from Israel all the mixed multitude,” Nehem. 13 : 1–3. Bastards were likewise under the same exclusion to the tenth generation, though not for ever, Deut. 23 : 2.

It is not certain what is meant by not “entering into the congre-

* Tacit. Histor. lib. 5, cap. 5.

† Consult Numb. 15 : 15 ; Esth. 8 : 17 ; and Josephus, in the place above cited concerning the Idumeans, where he saith, that being circumcised and living according to the law of Moses, they were from that time Jews, *to loipon Joudaion*.

‡ See a remarkable passage in Philo, lib. 1, de Monarchia, apud Opera, p. 631, 632, F. G. A. edit. Colon. Allobr. 1613.

§ Vid. [Selden. de Jure Naturæ et Gent. lib. 2, cap. 4. Oper. tom. 1, p. 194–196 ; et de Scynder. lib. 2, cap. 8, tom. 2, p. 1396, et seq. edit. Lond. 1726.

gation of the Lord." It cannot be, as Ainsworth rightly observes,* not adopting the faith and religion of Israel, and entering into the church in that respect; because it was lawful for all so to do, *Exod.* 12: 48, 49. The Hebrew doctors generally understand by it, a prohibition of the Israelites marrying with such persons as are here excluded.† To this it is objected, that "he who is wounded *in genitalibus, cui sunt attriti vel amputati testes*, or who is totally castrated, *cui abscissum est veretrum*, is likewise excluded," ver. 1. Now, say they, it would be superfluous to forbid women to marry with such persons, because it cannot be supposed they would. It may nevertheless be replied, though such a prohibition might probably be needless when this their defect was known, it might be requisite to forbid such persons marrying when it was secret, as they might be inclined to do for several politic reasons. Dr. Patrick, therefore, understands by the mixed multitude, which in the forecited passage of Nehemiah we are told was separated from Israel by this law, such as were born of strangers, who were not allowed to partake of the rites of marriage with Israelites.

But the opinion concerning entering into the congregation, most commonly received among Christian writers, is, that it signifies being permitted to bear any office in the Jewish commonwealth. And it is certain, saith Dr. Patrick, the Hebrew word *kahal*, which we render congregation, does in many places signify, not the whole body of the people of Israel, but the great assembly of elders. Those who prefer this sense, assign as a reason why eunuchs of all sorts were excluded as well as strangers, that they are generally observed to want courage, and are therefore unfit for government.

* In loc.

† Vid. Selden. de Jure Naturæ et Gent. lib. 5, cap. 16, Oper. tom. 1, p. 576.

(To be continued.)

Christian Efforts to promote the Conversion of the Jews.

(Continued from page 413.)

SERMON THE THIRD. JESUS OF NAZARETH CLAIMING THE CHARACTER OF MESSIAH, AND MAKING GOOD HIS CLAIM. BY WILLIAM NICOL.

Matthew, 11 : 3. Art thou he that should come, or do we look for another?

Daily experience concurs with the Word of God, to teach us that man is born to trouble as the sparks fly upward, and that the man who is born again is subjected to trials peculiar to the renewed state.

John the Baptist was a burning and a shining light; he discharged the duties of his sacred office, with acceptance to his Divine Master, with advantage to immortal souls, and with much honor to himself. The applause of the multitude did not allure him; the frowns of the great did not alarm him. But this faithful servant of God was cast into prison, and, without the forms of law or of justice, was beheaded in that prison. Whilst we consider this afflictive dispensation of Providence to John, and to the church, we should keep in mind that his enemies were not permitted to touch the Baptist till he had finished the work given him to do. We need not be surprised that this morning star, although uncommonly bright, was eclipsed when the *Sun* appeared. Whilst this good man was in a state of confinement, he sent some of his disciples to Jesus, to ask him the question contained in the text. When we consider that John had seen the Holy Spirit descending and resting on the head of Christ, according to what had been foretold him; and when we behold the Baptist pointing with his finger to his Master, and hear him saying, "Behold the Lamb of God, who taketh away the sins of the world!" we can scarcely believe that he doubted whether Jesus was the promised Messiah: we are rather disposed to think that it was more for the satisfaction of his disciples that he sent them to say, "Art thou he that should come, or do we look for another?"

Ye sons of Abraham, the language of your conduct, in coming to this place, is the same with that of John's disciples. You are inquiring, is Jesus of Nazareth he that was promised to come? or are we still to look for another?

I propose, with a becoming dependence on divine grace,

First, To make two preliminary observations.

Secondly, To show you that Jesus of Nazareth claimed the character of the Messiah, according to the most sublime representations of it in the Old Testament.

Thirdly, That Jesus of Nazareth made good his claim.

First. I observe that such dignity, names, and qualities are ascribed to the Messiah, in the Old Testament, as are only compatible with a *divine person*.

The Psalmist, in his beautiful seventy-second Psalm, when looking forward to the days of Messiah, says, "Yea, all kings shall fall down before him; all nations shall serve him. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him. All nations shall call him blessed."

The prophet Isaiah, in his ninth chapter, says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." In the twenty-third chapter of Jeremiah, the prophet, in the language of faith, and gratitude, and joy, exclaims, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our righteousness*."

My *second* preliminary observation is, that an attempt to personate *such a Messiah* would be of all impostures the hardest to be executed, and liable to the easiest detection.

Supposing a person was at this present time to make the attempt, might not any man among you, who are the descendants of Abraham, and who have read with attention the predictions in the Old Testament, come forward and say, "I find, from the sacred writings, that Messiah should confirm his doctrine by miracles. Now here is a blind man, make him see: here is a deaf man, make him hear: here is a lame man, make him walk. But if you cannot perform such works as Isaiah declared Messiah should perform, you must not be offended if I decline becoming your disciple." But it was not only predicted that Messiah should prove his mission by reversing the established laws of nature, but that he should suffer and die a violent death; and therefore ye might say to the man claiming the character of Messiah, "Before you can fully prove, to our satisfaction, that you are Christ, you must become a man of sorrow and acquainted with grief; nay, you must make your soul an offering for sin." Do ye not see, O ye sons of Israel! from these observations, that if Jesus of Nazareth did claim the character of Messiah, and was an impostor, that he undertook a difficult task, and that he might have been easily detected.

I am now to proceed to the *second* part of my plan, which was,

To show you that Jesus of Nazareth did claim the character of Messiah, according to the sublimest representations of it in the writings of the Old Testament.

John informs us, in his fourth chapter and 25th and 26th verses, that the woman of Samaria said to Jesus, "I know that Messiah cometh, who is called Christ: when he cometh, he will tell us all things. Jesus saith unto her, *I that speak unto thee am he.*"

In the eighth chapter of the same Gospel we find our Lord saying to the Pharisees, "Your father Abraham rejoiced to see *my day*; and he saw it, and was glad. Then said the Jews, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, *I am.*" In the ninth chapter of the Gospel by the same inspired penman, we find that when Jesus met the man whose eyes he had opened, he said unto him, "Dost thou believe on the *Son of God*? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, *Thou hast both seen him, and it is he that talketh with thee.* And he said, Lord, I believe. And he worshiped him." In the sixteenth chapter of Matthew we are informed that Jesus plainly declared to his disciples that he was the Christ, and truly and properly God. He asked his disciples, saying, "Whom do men say that I the Son of Man am? And they said, Some say thou art John Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." When Jesus was carried before Caiaphas and Pontius Pilate, did he give up with his claim? By no means: he then witnessed a good confession, and that before many witnesses.* Other passages from the Evangelists might be quoted, to prove that Jesus of Nazareth claimed the character of Messiah, according to the sublimest representations of it in the Old Testament, but those which we have produced are certainly more than sufficient. I shall therefore proceed to the

Third thing in the method, which was, To endeavor to show that Jesus of Nazareth made good his claim.

That Jesus made his claim good will appear, first, from the *purity of his life and doctrine.*

His friends, who have faithfully recorded their own sins and the sins of their fellow-disciples assure us that Jesus was holy and harm-

* Mark, 14 : 62. John, 18 : 37.

less, and separated from sinners; and he himself could challenge his enemies and say, "Which of you convinceth me of sin?" But if ye wish to know if his life was blameless, you may ask the judge who condemned him, and he will tell you that he could find *no fault* in him. You may inquire of Judas who betrayed him, and he will tell you that the blood which he betrayed was *innocent* blood.

The purity of his doctrine is another proof that Jesus was the true Messiah. Read, if ye can, with minds divested of prejudice, any, or the whole of his discourses, and then deny, if ye are able, that his doctrine was perfectly pure. But we would chiefly entreat of you to read his Sermon on the Mount, and you will find that he delivered the same precepts which had been delivered to your fathers at Sinai. Your forefathers entreated that God would never speak to them again in such an awful manner as he did at Sinai, and God granted their request. When therefore the Son of God took his seat upon this mountain, to which we have just now referred, there was no blackness, nor darkness, nor sound of a trumpet waxing louder and louder. No fires blazed, no thunders roared, the mount did not shake, nor did the multitudes tremble; nothing was heard but a still calm voice. But Jesus on that occasion ratified the moral law. "Think not, Jesus said to the people, think not that I am come to destroy the law: I am not come to destroy, but to fulfill." Your fathers had corrupted the law of God, but Jesus, whilst sitting on that mount, sat like a refiner, and purified the silver from the dross. If you will read this sermon of his, you will find that the words of Jesus are pure words—that they are like silver tried in a furnace seven times.

Before I leave this article I would entreat you to attend to one doctrine which Jesus taught. On a certain occasion, Jesus asked the Pharisees, saying, "What think ye of Christ? Whose Son is he? They say unto him, the Son of David. He said unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool. If David then call him Lord, how is he his son?"* From this passage you see that Jesus taught that the promised Messiah was truly and properly God; but must not every one of you be convinced, if open to conviction, that if Jesus had been an impostor, it would have been his wisdom to have concealed this truth?

Again, if you consider the *manner* in which Jesus taught, and the *effects* which his doctrine produced, you may see that he was the true Messiah.

Jesus taught as one having authority, and not as the scribes. The

* Matthew, 22.

boldness and freedom of his speech, without respect to persons; the gravity, the simplicity and majesty of his style deeply affected the people, and convinced them that he was sent of God.

According to ancient prediction, Jesus had the tongue of the learned, and spoke words in season to those who were weary. On one occasion one of his hearers cried out, Blessed is the womb that bare thee, and the breasts which thou hast sucked. The people were astonished at his doctrine, and his very enemies were constrained to acknowledge, "Never man spake like this man."

But farther, consider that humility with which Jesus was clothed, and you must see that he was the person concerning whom Isaiah predicted, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets."

Take a view of him on the Mount of Transfiguration, conversing with Moses and Elias, and then behold him sitting on Jacob's well, talking with the woman of Samaria; behold angels ministering to him, and then see him taking up children in his arms and blessing them, and you must be convinced that he was perfectly humble. At the time that Jesus appeared the people were sitting in darkness. They had been long shamefully neglected by their teachers. When this glorious Sun arose, many of your fathers saw the light, and came in crowds to the brightness of its rising. Wherever Jesus went, multitudes flocked after him, but his mind was not in the least elated. When he entered for the last time into Jerusalem, the people cast their garments in the way; they cut down branches from palm-trees and strewed them in the way, whilst they cried "Hosanna to the Son of David! blessed is he who cometh in the name of the Lord." But the daughter of Sion beheld her king *meek* and having salvation.

Jesus made good his claim, by showing that he was omnipresent and omniscient.

I might bring forward many parts of his history to prove this, but I shall only produce one. When Philip had invited Nathaniel to come to Christ, Jesus saw him coming unto him, and saith of him, "Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, *I saw thee*. Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." Nathaniel, you see, was fully convinced that Jesus had made good his claim. From what he had said to him, he was persuaded that Jesus was the promised Messiah, the omnipresent and omniscient God.

The *works* which he performed, not by a delegated, but by his own power, prove him to be the promised Messiah.

He made the deaf to hear, the dumb to speak, the blind to see. He made the lame to walk, and cleansed lepers, yea, he cured all manner of diseases, the most obstinate not excepted. But Jesus not only healed all who had need of healing, but he brought back in triumph some of those who had become prisoners of the king of terrors. He raised the little daughter of Jairus, the widow's son of Nain, and brought Lazarus to life after he had been dead four days. Perhaps some of you may now be thinking with yourselves, if Jesus had really performed such miracles, our fathers would not have rejected him. I would ask you, Did not your progenitors see miracles in the land of Egypt, at the Red Sea, and in the wilderness? You answer, They did. But I have another question to propose: After your forefathers had been conducted through the Red Sea, and whilst their eyes beheld the 'cloudy pillar, whilst they were eating manna from heaven, and drinking water streaming from a flinty rock, did they not speak of stoning the venerable Moses? did they not say, *Is the Lord amongst us or not?* Need you then be surprised that the prophet raised up like unto Moses was despised and rejected?

This leads me to consider another proof that Jesus was the true Messiah, I mean his *sufferings and death*.

From the day on which he was born till the hour in which he expired on the cross, Jesus was a man of sorrow and acquainted with grief. When he entered upon his public ministry, earth and hell combined against him. When he taught the most important doctrines, many who came to hear had not instruction for their object, they came to catch him in his words. Miracles were performed by him for the confirmation of his doctrines, but these were by many ascribed to the influence of infernal spirits. When his hour was come, he was betrayed by one of his own disciples, apprehended by his enemies, and, after a mock trial, your fathers murdered the Lord of glory. But the sufferings of the soul of Jesus infinitely exceeded those which came from the hands of men. "It pleased the Lord to bruise him."

Be it known unto you, ye sons of Israel, that we Christians are not ashamed to acknowledge ourselves the disciples of this crucified Jesus. When we read the Psalms of David, and predictions of Isaiah and of the other prophets, we find the sufferings and death of Jesus of Nazareth as minutely described as if those good men had been witnesses of the awful scene. When our minds are illuminated by the Spirit of God, that we may see the purity of his law and the exceeding evil of sin, we then see the necessity, the *absolute* necessity, for the sufferings and death of Messiah.

That *temper of mind* which Jesus maintained amidst all his suffer-

ings, and even in the agonies of death, proved him to be the promised Messiah. Moses has been justly celebrated for his meekness, but Moses spake unadvisedly with his lips. When Jesus was reviled he reviled not again, he blessed them that cursed him, and prayed for them which despitefully used him. According to ancient prophecy he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. When nailed to the cross, he offered up a prayer, which will stand in this blessed book to the end of time, for *our* instruction, for *your* encouragement to trust in him, and for *his* eternal honor: "Father, forgive them; for they know not what they do."

If ye consider the *awful events* which took place at his death, you may see that he made good his claim. There was darkness over all the land from the sixth till the ninth hour. Permit me to ask you, did you ever hear of an eclipse of the sun but this taking place at full moon? Did you ever hear of an eclipse but this lasting for three hours? You never did, nor you never will. An heathen philosopher cried out when he saw this darkness, "Either the Divine Being now suffereth, or sympathizeth with one that suffereth." This was not the only prodigy which took place whilst the Son of God was upon the accursed tree. It pleased the Lord not only to give signs in the heavens above, but also in the earth. There was a great earthquake, the rocks rent, and the vail of the temple was rent in twain from the top to the bottom. The centurion at the foot of the cross, whilst he perceived the darkness and felt the earth shaking, exclaimed, "Surely this was the Son of God."

Jesus made good his claim, by *rising from the dead*, according to his own prediction, on the third day.

When he had cried out with a *loud voice*, he bowed his head and gave up the ghost. That a prediction might be accomplished, a soldier was permitted to pierce his side, and forthwith there came out blood and water. Joseph of Arimathea took down the lifeless body, and having wrapped it in a clean linen cloth, he laid it in a new sepulchre hewn out of a rock: when he had rolled a great stone to the door of the sepulchre, he departed.

The next day the chief priests and pharisees come to Pilate and informed him that Jesus had said whilst he was alive, "After three days I will rise again." They at the same time entreat that proper measures should be taken to prevent his disciples from coming and stealing the body of Jesus. Pilate gave them a very proper answer. He said, "Ye have a watch; go your way; "make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone and setting a watch. They sealed the stone to prevent secret fraud;

and they placed a sufficient guard of Roman soldiers, to be a check against open violence. But, in spite of all these precautions, an angel descends from heaven, rolls back the stone from the door of the sepulchre, whilst the Messiah comes forth from his grave, traveling in the greatness of his strength, and mighty to save. The face of the angel was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and become as dead men.

It is a childish story, reported to this day, amongst the Jews, that his disciples came and stole the body of their Master away whilst the soldiers slept. How came the soldiers to be asleep, when they knew that, if detected, *death* was the punishment which would be inflicted? How came the disciples to know that the soldiers were asleep? How came the soldiers to sleep all at one and the same time, and to be so long in that state? But if they were sleeping, and in such a deep sleep, how came they to give their testimony respecting a circumstance which took place whilst they were asleep? I must inform you that credible witnesses saw Jesus after his resurrection. His disciples, who had been, for the space of three years, in his company before his death, saw him after he had risen from the dead; they conversed with him; they did eat and drink with him; he showed them the print of the nails in his hands and in his feet; and he commanded one of them to thrust his hand into his side, which had been pierced with the soldier's spear. An apostle informs us that Jesus was seen after his resurrection by above *five hundred brethren* at once, and that the greatest part of those witnesses remained at the time when he wrote his epistle.

(To be continued.)

CORRESPONDENCE.

(Continued from page 431.)

Some account of the reformed Jews at Hamburg.

To the Editors of the Jewish Expositor.

GENTLEMEN,—As it is the object of your truly interesting publication to notice every event relative to the Jewish people as connected with the pious endeavors of your Society, and, as your views have of late been extended towards the numerous Israelites scattered over the vast continent, I hope the following short account of an im-

portant change that has newly taken place in the Jewish community of the city of Hamburg, will not be deemed intrusive, nor prove altogether uninteresting to your readers. Having long since entertained a deep respect for that venerable and once illustrious, but now too much despised nation, they have, on my late tour through several parts of the continent, more particularly attracted my attention, and led me into a variety of serious thoughts and observations. But as you have, during the course of the last year, collected a large fund of information concerning the moral and religious state of the present Jews from able and pious travelers, I shall not pretend to add any thing to their valuable researches, but shall confine myself to the single fact I have mentioned, as to my knowledge it was never before noticed in the Expositor.

The term "Reformed Jews" will not appear new to your readers. A respectable congregation at Berlin, which falls under that denomination, did not fail to arrest the attention of the zealous Mr. Way, on his tour to Russia, the character of which he has drawn with his usual brilliancy, but with no less accuracy. It might, perhaps, be observed here, that the seceding Israelites at Hamburg seem rather to assume a somewhat different appearance, and maintain a decided superiority over the former, in point of simplicity, zeal, and devotion. But not to enter into useless comparisons, the following it is hoped will give a just idea of their views, and show in what respect they differ from the mass of their brethren, as far as the writer is able to judge from several conversations with many of their distinguished members, as well as from his previous study and observation of the Jewish religion in general.

The new synagogue at Hamburg, denominated *The Temple*, had its rise in the year 1818, under the direction of Dr. Kley, one of the preachers, Mr. Breslau, now an elder of the synagogue, and others of the same community. Dr. K. who is well versed in Hebrew literature, and has applied with considerable success to philosophy in one of the German universities, was originally called to Hamburg, to superintend a charity school established in the year 1817, for the education of poor and destitute Jewish children. This school is wholly maintained by the benevolent contributions of several wealthy and generous individuals, and the children are there chiefly instructed in the German and Hebrew languages, and in such branches of science as are calculated to render them useful members of Society, while at the same time they are instructed in the principles of Judaism. Soon after the school was properly arranged, Dr. K. and several others of his brethren framed a plan for the erection of a new synagogue, or "Temple," and exerted all their powers and ta-

lents to obtain the formation of a Society of Israelites willing to renounce the practice of useless ceremonies and rites in the house of the Lord, and to worship God in simplicity, but especially in a tongue known and understood by *all* without exception. "It is," says one of the reformers in a publication for their defence, "it is the leading object of our institution to conduct divine worship in a language commonly understood by us—that it should also be followed by a moral sermon, in order that we may not fail to obtain the end of divine worship, and that our youths of both sexes may obtain a fundamental knowledge of the religion of our forefathers." No sooner was the plan generally understood, than it was cordially embraced by a considerable number of the most respectable Israelites, some of whom, it may be observed, have for many years never entered any synagogue at all, have most probably never prayed at home, never thought of religion, and have so *literally* been without God in the world—they seemed filled with zeal at the idea, and have chosen some members from the midst of them who are equally acquainted with the spirit of Judaism and with the present moral character of their brethren, and to them they have submitted the disposal and arrangement of the new mode of worship—these have, "upon the authority," as they profess, "of the most learned celebrated ancient rabbins, whose memory is this day held in veneration, and from whose decisions there is no appeal," translated, abridged, and entirely new modeled the Jewish Liturgy. Some few however of the prayers they have left in their original Hebrew form, for which they assign the following reasons among others: 1. "Because they are a national property endeared by its high antiquity, and they contain the divine treasures of our law and religion; 2. Not to bring the Hebrew language into oblivion; and, 3. That our orthodox brethren might not be led to think that with the extirpation of the Hebrew tongue we wish also to extirpate the Jewish religion *and to form a new sect.*

It is very remarkable, and worthy of the Christian's observation, that in arranging the new Liturgy, which is only an *extract* of the old, they have studiously left out all commemorations of ancient sacrifices, all prayers wherein their former persecutions were referred to, and what is more, every sentence that contained a pious wish for their restoration to Jerusalem and the rebuilding of the temple was completely erased. The following are some of their reasons for such procedure, and are well worth translating: "We have left out," they say, "many of the prayers, and substituted German hymns to the praise of God in their stead; 1. Because those prayers are mixed with sentences and doctrines concerning former sacrifices, and logical

conclusions according to which the ancient Rabbies used to explain the Bible; 2. Because they often make mention of hard treatment which our fathers endured in former times of persecution, and from which we are, thank heaven, free,* in these times of light and tolerance; 3. Because others again contain supplications for the destruction of the heathen, which, according to our ideas, is to pray the merciful God he might do us the pleasure of becoming unmerciful; 4. Because many of them express a wish that the Lord would restore us to Jerusalem, a wish which but with few comes from the heart, and could be advantageous only to few." The apologist adds moreover that the renunciation of such a wish does not at all militate against the spirit of Judaism, and would prove it from Numbers, 32, where more than two tribes asked permission from their lawgiver to remain on this side Jordan, and obtained it; and also from the circumstance that when the Israelites in the Babylonian captivity obtained permission from Cyrus to return to their country and rebuild the temple, there were found only about 42,000 individuals who made use of that liberty, among whom Ezra, who was the leader of the whole, was not included, and all the rest remained in Babylon, Persia, Syria, and Egypt, where they established *high schools and synagogues*. He adds farther, "When we pray that God would re-establish the kingdom of Zion, we do it partly in a spiritual sense, and partly not to withstand the wishes of those who desire to go there—but we do not pray that he would translate us there *personally*, as we feel satisfied and happy with the governments under which it has pleased the Almighty to put us; for which reason also we find no obstacle in our way to fulfill all those duties which our country requires of us, according to the words of the prophet Jeremiah, chap. 29:7." I have made these extracts from the apologist for their Liturgy in order that the reader may be able to judge in a measure for himself concerning the religious tenets of the reformed Jews. It may easily be perceived, and we may conclude with considerable certainty from the whole tenor of their sermons and conversation, that they not only renounce entirely the ipse dixits of the Talmud (for they have publicly ridiculed some part of it) and receive merely its moral maxims into their system, but it is to be feared they allow themselves the same liberty with regard to the historical and prophetic parts of the Old Testament; they are indeed extremely cautious in this respect, and have never yet expressed themselves *very clearly* as to the *doctrinal* parts of their religion—they speak frequently in a vague manner of what they call "pure Mo-

* That was written in the year 1819.

saism," as if they would exclude the prophets as well as the Talmud, but it is not easy to imagine what they precisely mean by it—the children indeed are, in their religious lessons, strictly enjoined to observe the ceremonial law of Moses as well as the moral, but the parents seem to differ widely on these points, and each creates himself a religion of his own imagination. I have heard one of the preachers enter largely, in a sermon, on the miracles of Moses as proofs of his divine mission; but when I spoke some time after to a member of the temple about the miracles of Christ as equal proofs of *his* divine mission, he told me that he did not believe the *possibility* of miracles, and that he is not obliged to square his creed to that of his teacher. Another very clever Israelite, who has taken part in the formation of the temple and the arrangement of the Liturgy, when I asked *in that very temple* (and that on a very solemn occasion, when Mr. ——— the preacher moved the whole congregation into tears) to which of the synagogues he belonged? he said, "To none." "To what religion then," said I, "do you profess to belong?" "To that of nature," cried the reformer; and he added in a decisive tone, "that his God is purer than the God of Moses."

Such is the short but accurate account that I have thought proper to give you of the present reformed Jews; whether they are at all approaching nearer to the Christian religion, and how far, I shall leave to your readers to judge for themselves; but one thing is beyond all doubt, viz. that they have, if not formally, yet virtually renounced what I may call "Rabbinical Judaism," and in their outward form of worship they maintain a studied similarity to that of *Protestant* Christians. Their temple (not like that at Berlin) is indeed beautiful, but simple and unvarnished, and its interior has very much the appearance of the Episcopal Jews' Chapel at Bethnal Green. Their worship is conducted in a quiet, solemn, and devout manner. Hymns are sung with the assistance of an organ, and the pulpit is filled by eloquent and impressive preachers, and the children, both rich and poor, are taught their religion in a catechetical form, and are at a certain age publicly examined and formally *confirmed* in the temple in the presence of the whole congregation. So complete a change and new aspect of the Jewish religion could not fail to terrify the old Rabbinical party, who are very numerous at Hamburg; the alarm was instantly given, letters were despatched unto the congregations of Israel scattered over the continent, to warn them against an infection, and the general cry was, "There is war in the camp!" The consequence of that was, that not less than forty bulls were issued from the most celebrated Rabbies in the German provinces, pregnant with deprecations and excommunications, and

these have been collected and sent forth from the press at Hamburg; it does not however appear to have had any considerable influence, the temple is still filled every Sabbath by males, females, and children of the most respectable families, and I may add that the wholesome effects of this reformation are already manifested, in as far as it has led the minds of many, who were entirely absorbed in worldly pleasures, and deeply infected with a spirit of infidelity, to think of God and practical religion; and we may hope it has in some measure removed many obstacles in their way to *true religion*, as they begin to think, resolve, and act independent of the ancient and modern Rabbies, by whom they were till now held fast in the chains of ignorance, prejudice, superstition, and the commandments of men, in opposition to those of God. That they may then be led on from strength to strength, and arrive at last at the gates of salvation, is the sincere prayer of,

Yours, &c.

PHILO.

Letter from Dr. Naudi, of Malta, to the Rev. C. Hawtrey.

Malta, July 30, 1819.

MY DEAR FRIEND,—From our looking at your publications, which, through you, we get from time to time, and from conversation with persons lately from England, I am happy to observe the farther rising and prosperous state of the London Society for the promotion of Christianity amongst the Jews. Our good friend, the Rev. Dr. Pinkerton, who was with us in the fore part of last June, gave us the most favorable accounts of the increase of the Society, and particularly of its paying more attention to foreign objects. But the information we had by this gentleman on the probability of our seeing in the Mediterranean the Rev. L. Way, was news for me of the greatest pleasure. Such an undertaking, from so great and attached a friend to the cause of the Jews, and to Christianity in general, could not fail to be of a great advantage.

There remains a great deal to be ascertained about the Jews living around the Mediterranean, forming every where an important part in this amphitheatre of nations. The northern coast of Africa in a particular manner claims at present a tender regard from Christian research. In our last meeting, June the 14th, at the committee of the Malta Bible Society, among the other determinations it was resolved, "That a method be immediately adopted for learning with precision the present state of the Barbary coast in relation to the operations of the Bible Society." In regard to the Jews, we are informed that in Africa, particularly in the interior parts of the empire of Morocco

where this people are particularly numerous, they are at present so degenerated and so ignorant as not to understand the Hebrew language, and are as little acquainted with their religion. Now, is this not a most favorable circumstance for introducing among them, I do not say, a good vernacular translation of the Bible alone, but together with the New holy Testament of our blessed Redeemer? On the cause of the Jews throughout Italy, we may state that at present a good number of them are unbelievers, equally indifferent to Judaism as to any other religion; but there is among them a very important part which seems to look seriously at the approach of a proper reformation of their present religious system: "Many of the Jews in Italy" (says Mr. Busuaque, that Algerine Leghornese Jew whom I mentioned to you some while ago) "are brought to think better about their religion, so as to doubt about any future coming of the Messiah. Would it not be our obligation to enlighten a little better this particular class, and put into their hands the New Testament, with other Christian publications, accommodated to the present state of their mind?"

The Propaganda Fide of Rome, from the beginning of its foundation, paid constant attention to the conversion of the Jews, both by publishing books, tracts, and catechisms, and also by having public and formal sermons expressly for the Jews, to which in Popish countries they were compelled to go and hear, and to believe that the Messiah has come. The measures of that Society were never qualified nor well conducted for the purpose. In the first place, among their books, papers, and other publications which they used to print, the least attention they paid was to publish the holy Scriptures, or any part of them: in fact, before that yours and the British and Foreign Bible Societies have sent in the Mediterranean the Hebrew New Testament, I do not know, if the Jews in these countries ever saw any part of it printed in their own language. Besides, that Roman Society did not treat the Jews with that kindness and love which is becoming towards those whom we would persuade and lead to the sacred truths; they used to slight, to condemn, and to press them rather to baptism than to a true conversion. According to this treatment at Rome, the Jews were treated with scorn and disdain in every Roman Catholic country, considering them as obstinate, and degrading them as an erroneous people; for which at different times they met terrible persecutions in several of the Christian countries, not excepting also the Turkish countries, where Christians were to be found: how did they suffer in the kingdom of Spain! how they were once massacred through the Maronites in the Levant!

It would have been far better, if instead of publishing devotional works for the Jews, and sending Missionaries for urging them to

baptism, they had erected three or four Hebrew Christian schools in many different places, as for example, one at Leghorn, where printed books are published for the whole of the Jews living around all these surrounding countries; another at Salonichi, where the Jews are very numerous; a third somewhere in Syria, where this people enjoy great influence, it may be Damascus; a fourth at Tunis in Barbary, from whence the Jews use to write and send an infinite number of manuscripts for all Africa and the Barbarian coast. And Bibles and Testaments should be constantly sent to these particular places, for being distributed in them and in their neighborhood. I am in great hope from the Scriptures being translated in the modern language of the Greeks, lately undertaken in the islands, and likely to be completed at Constantinople. The Jews in these parts live in great intercourse with the Greeks, and in almost all the Turkish countries they are equally disregarded and ill treated as there.

I repeat my ardent desire that the Rev. L. Way would come to the Mediterranean inquiring after the Jews of these parts. I assure you, that as far as my position and occupations will permit, I will help him in every respect, also by accompanying him to some of the above mentioned or other of our neighboring countries. The cause of the Jews is indeed much at my heart; and I think that every Christian sensible of his duty, and considering the present providential coincidences towards their restoration, should unite and take part in this grand object. Christianity came first from the Jews, and therefore they have a formal claim upon every one of us. And as Missionary Societies are now sending individuals every where for propagating the Gospel in the world, it will be not only unjust for us, but also cruel, if we continue so to neglect the Jews. Let us then, dear friends of Christianity, avail ourselves on behalf of the ancient people of Israel, so that, by treating them with liberality, with kindness and love, we may be able to approach nearer to them, so as to instruct them, and induce them to bestow an obedient ear to the holy and already fulfilled evangelical truths.

I should like very much to receive a letter from Mr. Way, particularly if he has in view the Mediterranean tour: I do not dare to write to him directly by such opportunities of the packets, but do give him my most affectionate love. Excuse me, my good friend, for my bad English writing; I have at present but little intercourse with the English. My brother Joseph unites with me in love to you, and I am at the same time much obliged to you for the goodness you had for him during his residence in that capital: at present he is busy in the affairs of establishing the school according to the new plan of education. Pray give my best regards to the Committee members of

the benevolent Society, for whose welfare and spiritual happiness I never cease to pray: that the great cause may go on and prosper, and the name of the Savior, our blessed Redeemer, be known by all nations, as well as by his ancient people the Jews.

I remain, yours, &c.

(To be continued.)

NARRATIVES OF CONVERTED JEWS.

(Continued from page 432.)

Account of the Conversion of Levi P. and Catharina M. from the Jewish religion to Christianity.

[Received from the Secretary of the Dutch Missionary Society.]

Levi, the son of an honest Jew, well known at Schiedam, who, with the utmost strictness, observed the severe precepts of the rabbins, was, as well as his deceased brother, (in a good sense,) a Jewish free-thinker; having a great respect for Moses and the prophets, but by no means satisfied with the traditions of the Talmud, on which the brothers often conversed together, and communicated their doubts to one another.

Catharina, the daughter of parents who, as she says, are very honest and virtuous, but rather bigoted by Jewish precepts, had formerly lived as servant with some respectable Portuguese Jews, at whose house she first heard the New Testament and Christianity spoken of as worthy of some attention; and she came with her master and mistress to England, where she got acquainted with some Christian servants, which led her to form a still more favorable opinion of Christianity.

Catharina, first cousin of Levi and his brother, having taken charge of their housekeeping, often heard the brothers discourse freely of several points of the Jewish faith in which they differed from other Jews without being offended, conducting herself according to the situation in which she stood, and conniving at their not observing the Jewish customs in every particular.

The brother of Levi was very much indisposed, and sometimes stood in need of veal soup and other strengthening things. He felt the inconvenience of the diet allowed by the Jewish Talmud to those who are weak and sickly, which strengthened his opinion that those laws could not be of God, as his laws are calculated to promote.

the happiness of mankind, and not their misery. His brother Levi agreed with him in this; and both began to perceive that the ecclesiastical and civil laws of Moses were only temporary and local, being calculated for Israel in the hot climate of Canaan, and not for other climates, where they could not be permanent nor lasting.

This led them further to examine the nature and tendency of the Mosaical dispensation, to consider the present state of their people, and to inquire into the reason of their being banished out of Canaan: and they could not rest satisfied in the answers of the rabbins on these questions: "Why Israel is excluded from Canaan? and what can be the cause that the Messiah, their Deliverer, does not come to the help of his people?"

The brother of Levi dying in this uncertainty, Levi himself was made acquainted with the New Testament by means of the surgeon who attended his brother. Reading this divine book, together with his cousin Catharina, they both felt an uncommon attachment to the person of Jesus of Nazareth.

In Levi's opinion, Jesus was a great man, because he dared openly to contradict the Pharisees, who cast a veil over the law of God, and defended their precepts to the injury of the true faith.

In Catharina's opinion, Jesus was a minister worthy of great esteem for his excellent morals, chiefly for his command, "Love your enemies." Both formed a favorable opinion of the person of the Redeemer, but still doubted of his being the Messiah. For this reason they asked the person who gave them the New Testament, for the Old, which they had not yet read entirely. This having obtained, and considered the near affinity between the Old and New Testament, they both concluded, "The Old Testament is defective without the New; and the New Testament is a clear completion of the Old." Respecting the Savior, they were, and still remained doubtful; and chiefly because he himself complained, as he hung on the cross, that God had forsaken him; whereas they thought that God neither would nor could forsake the true Messiah. Being oppressed with this burden, and not knowing how to obtain satisfaction, they took the resolution of going once to the Christian church, which they did, providentially, just before Easter, when the passion of Christ was the subject of discourse, particularly his exclamation on the cross, *Eloi, Eloi, &c.* They now perceived the cause why Jesus was thus left in his sufferings, was that he then made his soul an offering for sin, for the sins of his people. They acknowledged him to be the Messiah, and sought to be instructed in the doctrines of Christianity.

Two ministers of the Gospel (both members and directors of the

Dutch Missionary Society) interested themselves on their account, and gave them every necessary instruction : the consequence of which was, that they made a confession of the Christian faith in the reformed church; and were baptized on the ninth of September, 1799, which was the day of the feast of tabernacles among the Jews.

Those ministers have taught them that the Christian religion is, in fact, the same as the religion of Abraham, but more elucidated; and with this difference, that God in the time of Abraham revealed himself by promises and predictions; but has now revealed himself by his Son, our Lord Jesus Christ, in whom he will be acknowledged, trusted, and obeyed. They were glad to hear that the God of Abraham was the God of the Christians, and that they believed in the same God as did the Jews.

On the question, whether it displeased them or not to hear mentioned, in the christian belief, the Son of God and the Holy Spirit, they answered, "No:" because they found that the Son of God and the Holy Spirit were plainly mentioned in the Old Testament.

Not being bigoted Jews, they were ready to accept the Gospel doctrine of the justification of a sinner before God, through faith, without the works of the law.

When any Jew asked Levi if he had turned Atheist by being Christian, he answered "that he still believed in the God of Abraham, and with Abraham's faith; but refused and forsook the traditions of men only." Being asked if he still used his bed-cords,* his answer was, "No:" that he needed them in the time he was an unenlightened Jew; but that, since he was a Christian, he had found by experience the fulfillment of the holy promise, "I will write my law in their hearts."

Account of the conversion of Solomon Joseph.

Bury St. Edmunds, March 12, 1803.

The Gospel of late, in this place, has been attended with great success. Accessions to our church have been numerous, and the sweet influence of vital religion increasingly felt by us all. Among other instances, is a Prussian Jew, of the name of Solomon Joseph, who has been in this kingdom upwards of thirty years, and three or four of them resident in this town.

From the earnest and repeated entreaties of his wife, who is a serious Christian, he was induced, near twelve months ago, to hear among us the glorious Gospel of God our Savior. The subject to which our esteemed pastor (the Rev. Charles Dewhirst) was provi-

* We suppose by way of discipline or penance.

dentally directed at that time, was founded on Heb. 13 : 10-13. After his first attendance, he began to suspect his own religion, and was influenced to pray that "God Almighty would lead him into what was truth." From that time he omitted no opportunity of attendance. The light he gained into Christianity was rapid—especially as our beloved minister was expounding the Acts of the Apostles. Hearing a discourse in the month of January upon the conversion of Lydia, and her public profession of Christianity, he waited upon Mr. Dewhirst the following day, to declare what God had done for his soul, and express his desire of being baptized. The interview was pleasing and affecting ; the account which he gave of his conversion was simple, clear, and striking. After this he was waited upon by a number of Christian friends at different times, who were more than satisfied with the account he gave. On the first Sunday in March he was baptized, when, before a very numerous and crowded audience, the service was conducted in the following manner: After singing, Mr. Dewhirst offered up a solemn prayer; then delivered an introductory discourse—after which the following questions were proposed: "Solomon Joseph, as your parents were Jews, and as you were educated in the Jewish principles, what induced you to embrace the Christian faith? What are your reasons for believing that Jesus of Nazareth was the Son of God? As you know that you are a guilty condemned sinner according to the law of Moses, how do you expect to be saved?"

To these he made very satisfactory replies, and was then baptized according to the mode used in the independent churches. Immediately after his baptism he was unanimously admitted a member of the church: and then Mr. Dewhirst addressed him upon his public profession of Christianity, the church of which he had become a member, and the surrounding audience; concluding by prayer for the extension of the Redeemer's kingdom. Through the whole of the service, which was near two hours, solemnity filled the place, and at particular seasons the whole congregation was much affected.

In the evening an appropriate sermon was preached by the Rev. W. Hickman, of Wattisfield, from John, 21 : 15.

Anecdote of a Jew.

A few days ago I met an aged Jew, with whom I had more than once conversed on the things belonging to his everlasting peace, and had scarcely accosted him, when he asked me where he could obtain a cheap Bible for a negro youth of eighteen, whom he had been teaching to read for three months past. I commended his brotherly

love. He said he had been inquiring for a second-hand Bible, in order to purchase it for him, but had been informed that Bibles were sometimes given to the poor by the Bible Society; and that, as the black was shortly to return to Jamaica, he was anxious for his being provided with one before he went. I told him in reply, that the Bible Society generally sold their books to such persons at a low price, and that, as a new one would be more serviceable to him, I would procure him one at my own expense. He thanked me, and made for answer, that he had a Bible in view, and if he could purchase it at a reasonable rate, he would do it at his own cost; but if not, he would accept of my offer.

Let this act of kindness be recorded, not only as a memorial of this Jew, but also as another instance of a Jewish laborer who has come forward in the blessed work of dispersing the Bible throughout the globe. May not Christians hail it as the dawn of that glorious day ready to burst upon the world, when a light shall shine from heaven above the brightness of the sun, and Jewish Evangelists shall again go forth to preach and teach Jesus Christ, to the Jew first, and also to the Gentile; when there shall be no difference between the Jew and the Greek, the bond and the free, but they shall be all one in Christ Jesus, one people and one language, one hope, one faith, one baptism, one fold, and one Shepherd. The Lord hasten it in his time.

Y.

Narrative of the Editor—continued.

The reader will, no doubt, now expect to hear how I entered upon this new and most important part of my life, and what success has followed my labors amongst the Jews; but I must beg the reader's patience, and call his attention to the gracious dealings of God with me for the space of three years and a half, viz. from the time it was resolved that I should stay in England, to the time of my actually entering upon the field of labor. As I knew nothing of the English language, and as preaching to the Jews requires some particular preparatory studies, the directors resolved that I should go to Gosport, to their Missionary Seminary. Accordingly, on the 28th of February, 1802, I left London, and went to Gosport. For ever blessed be the Lord, who in his wise Providence sent me to that place, to be under the tuition of a man like the Rev. David Bogue. Would to God I had words to express the high esteem which I feel for this my dear tutor, and the great obligations under which I am to him for the inestimable benefits which I derived, and do daily receive, from his most excellent lectures on various subjects; from his wise, prudent,

and most judicious advice, and from his exemplary conduct, both as a Christian and as a minister.

The first thing I had to attend to in the seminary, was the knowledge of the English language. I had also to continue the study of the Latin and Greek languages. By the desire of my tutor, I gave the students instruction in Hebrew; but the extreme difficulty of obtaining a suitable Hebrew grammar led me to compose a new one, several editions of which have been published in London and in this country.

A few weeks after I had been at Gosport, I engaged for the first time in prayer, in the seminary, in the English language. Toward the close of March I was invited by the Rev. Mr. Cox, of Fareham, a few miles from Gosport, to spend the first Sabbath in April at his house, and to partake of the Lord's supper at his place of worship. I accepted the invitation. On the preceding Lord's day I had a peculiar desire to prepare a few words in English, and to deliver them on the next Sabbath, before the minister to whom I was to pay a visit. I chose the 5th verse in the 17th chapter of the Gospel by St. Matthew: "While he yet spake, behold, a bright cloud overshadowed them: and, behold! a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him." On these words I wrote a few thoughts in the German language, and translated them, by the help of a dictionary, into English. According to promise, I went to Fareham, to the minister; and early on the Lord's day, a number of people having met together in the vestry, I engaged in prayer, and then *read* what I had written on the above-mentioned passage of Scripture. Never in my life have I witnessed a scene like that morning; tears, like streams of water, flowed from every eye, and the people blessed and praised God for what they saw with their eyes, heard with their ears, and felt in their hearts. Some time afterwards I was informed that the Lord was pleased to bless those few imperfect sentences in broken English to two persons, especially to one who disbelieved the divinity of our blessed Savior. This circumstance I considered then as a proof that it was the will of God that I should stay in England; and I looked upon those two who received the word with profit, as my first fruits, on British ground, of a plentiful harvest.

In the same month I went to an association at Christ-church, where, for the first time, I ascended an English pulpit to engage in prayer; and in the following May I went up to London, to the Missionary meeting, when the late venerable Rowland Hill introduced me into his pulpit for the like purpose. The feelings of my mind at the sight of such an immense congregation, and about four hundred

ministers, and on account of my imperfect knowledge of the language, cannot be described. O that I could sufficiently praise the Lord for his wonderful goodness and mercy to me a poor sinner.

Whilst I was at Gosport, I made it a common practice, on a Saturday, to go over to Portsea, where many Jews live, to have religious conversation with them. One time I was met by a Jew constable, who asked me for my license as a foreigner; I replied that I had a license at Gosport, but had not thought it necessary to take it with me whenever I crossed the water, as it was well known to several Christians at Portsea that I belonged to the Missionary Seminary, under the care of the Rev. D. Bogue. However, he would not be satisfied with this, but took me to the mayor's house, who not being at home, I was led by the constable directly to Portsmouth jail. Being late in the evening, I was put into a room where two other prisoners were. Before I laid myself to rest, having told the prisoners the cause of my imprisonment, I prayed to God, and was enabled to pray particularly, in a most affectionate manner, for my brother Jew who had imprisoned me. This was the first time I had ever slept in a prison; but I can assure the reader that I never enjoyed a more comfortable, sweet, and refreshing sleep than I had that night; for I had not only the testimony of my conscience to be void of offence toward God and toward men, but I could not help thinking that I suffered, in a great measure, on account of my religious profession. In the morning, when the prisoners met in the yard as usual, they said one to another, "There is a wonderful man come amongst us: we curse our enemies, but he prays for them; nay, he even prayed last night for Mr. —, who brought him into the jail." When I came into the yard, a poor old woman invited me to breakfast with her. As I had neither gold nor silver with me, I accepted thankfully of her kind offer. After breakfast, I said to some of the prisoners, "I am sorry that we are deprived (being Sabbath day) of the privilege of going to a place of worship; if you have no objection, we will sing a hymn and read a chapter in the Bible." Having obtained their consent, I took Dr. Watts' psalms and hymns, and on opening the book, the following hymn was the first that presented itself:

"My God, my life, my love,
 "To thee, to thee I call;
 "I cannot live if thou remove,
 "For thou art all in all.

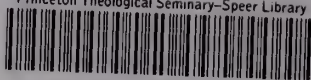
"Thy shining grace can cheer
 "This *dungeon* where I dwell;
 "'Tis *paradise* if thou art here,
 "If thou depart, 'tis *hell*."

B. II, Hymn 93.

(To be continued.)

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Jewish Intelligencer

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